789 Death, of course, is an important phase of human life, but business failure is also a critical or turning point. The Lolo rely upon agricultural products for their principal food; whenever drought occurs to threaten the crops, the Lolo will undertake a rain-praying ceremony in order to control the weather through magic. To pray for rain, they always use a white sheep or a white chicken to propitiate the mountain spirit. The pi-mu performs magic by scattering chicken blood and feathers in different places so that it will look like rain and snow. This is also [102] imitative magic. The recognition of [825] white birds and animals as something sacred and mysterious is a universal phenomenon in primitive society. For example, the white horse in Syria and Central Asia, and the white ox, white deer, and white fox among the American Indians are all considered supernatural. When the pi-mu performs, the villagers would help by yelling and making a loud noise. Some of them would shoot a gun to shock the mountain spirit, while the others would cry madly to scare away the ghosts and evil spirits. They run around and bestir themselves to the utmost to enable the rain to fall down from the precipices and to help accomplish the purpose of magic.

784 The Lolo have many kinds of interdiction which is called "taboo" in the English language. According to Frazer's interpretation, it is a negative magic. For instance, people are forbidden to step over the kitchen stove because it will offend the god of fire, the basic reason being that fire can harm human life; it is forbidden to saddle a horse inside the house because this is connected with the ritual for sending off the dead; a person going on a trip is not allowed to sweep the ground before leaving the house lest the evil spirits follow him and cause him trouble on the road. Interdictions like these are too many to be enumerated. Whereas positive magic is what ought to be done to achieve a certain goal, negative magic is what should not be done to avoid misfortune. Therefore, interdiction is only an extension of magic.

695 The Lolo also practice the ordeal, which is another form of magic, to determine a person's guilt. For instance, groping for an egg is used for trying a suspect. This method calls for the pi-mu to first recite the scripture, then boil a large pan of water, and throw the egg in it. The suspect is ordered to put his hand in the boiling water to pick up the egg. If his hand is not scalded, he is proved innocent. The method of chewing rice in the mouth is another kind of ordeal. After the pi-mu has recited the scripture, the suspect is asked to put a small pinch of red or white rice into the mouth and to spit it out after

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER XVIII

ON THE MARCH AGAIN

ON the morning when we left See-tieh we were up soon after six o'clock. It had snowed a good bit during the night. Some of the snow had come through the boards of the roof and fallen on to my bed. I had covered myself with all that I had, and had crept right down under all, but I found it very cold in spite of these precautions. We found that the snow on the ground was not so deep as we had feared it would have been, and we were not prevented from proceeding on our journey still farther into Nosuland.

In preparation for our journey, the friends at the farmstead had cooked a lot of maize cakes for us to take on the road. We were very glad indeed to have these provisions, for that day we had to walk twenty miles in the snow, and there was no chance of a meal till late.

As we were travelling along and I remarked that I was getting hungry Mr Long told me that I ought to imitate the bears and lick my paws. Black bears are very common in Nosuland, and in the winter, when they hibernate in the caves, the people say that they keep off the hunger of the long months by licking their paws. For this reason the Chinese associate great virtue with these paws, and pay high prices for them. They are used as a special dish in their high-class feasts.

Soon after we got away from See-tieh we passed a small village, where lived one of Ah-pooh's grandsons. In the front of his house, out in the open field, was a sight which in Chinese

[178 cont.]

262 [354] This belief explains what was said above about the second hearth entirely reserved for cooking for the unmarried girls (1).

●[325] 1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] [226] The "Lolo" keep a few bees. They do not hunt. They sometimes fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

437 Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 534 The tribes who are neighbors of the "Méo" know how to make wooden buckets and the big flute with six or eight tubes called "sen."